

Gujral Family

Written by

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Dedacation

To Honorable

Mr. I.K Gujral

Former Priminister

Of India

Raja Muhammad Asif Khan

PREFACE

I got a chance to produce a short book about Gujrals of Village Pari Darveza, (Sohawa) District Jhelum, which I presented to H.E Honorable Mr. I.K Gujral Former, Prime Minister of India.

The research work was prepared by Zaildar, Raja Kafayat Ali of Jandot near Pari Darveza and was added by Mr. Anjum Sultan Shahbaz.

Later on, due to my request, the Urdu booklet was translated by Mr. Anjum sultan Shahbaz and, a well known poet and Historian of Potohar and Punjab also has published more than 65 books. I thank Mr. Raja Muhammad Shujah, for providing a few books and record from the Panwar family library, at Jandot, established by

Raja Kafayat Ali Khan Zaildar.

I feel pleasure and proud that once the ancestors of Mr. I.K Gujral were our good neighbors. Mr. I.K Gujral is well known for his speeches for world peace. He is admired internationally. I think that the history of Potohar would not be completed without honor able mention of his character and role . It is amazing that two Prime Ministers of India belong to Jhelum (Potohar), First Mr. Honorable H.E. I.K Gujral and the second, present Honorable H.E Prime Minister Mr. Man Mohan Singh. Very rare you will found such examples, so, my pleasure is not false. It is a matter of great honor for us all that two Prime Ministers of India belong Potohar(Jhelum).

Mr. I.K Gujral belongs to the rich land of Sohawa and he achieved the high position in World politics, this made me to write some words about his ancestral village and to express my own passions.

Correspondence & communication with him also inspired me and even I got a chance to meet him personally in October 2004, in the office of Human Rights, which is established by Mistress Asima Jehangir . Mr. I.K Gujral

also invited me.

On that occasion my daughter Humera Khezran Raja and my son Raja Aarish Khan accompanied me. Mr. I.K Gujral met with such warmth and sincerity that I felt as if I was talking to an inhabitant of Potohar region.

Mr. I.K Gujral is the messenger of peace and he wishes that India and Pakistan should solve their all Problems through negotiations and peace talk. It is necessary for the prosperity of both the countries. Moreover he wishes that the two countries should behave and live as the good neighbors. I also believe in that" all men are born equally free and independent, and have certain natural, inherent and unalienable rights, amongst which are, the enjoying and defending life and liberty, acquiring, possessing and protecting property, and pursuing and obtaining happiness and safety.This small volume is a recognition of his good-neighborliness, good-temperedness and sincerity and love for peace. It contains historical events of Pari Darveza. There is also a brief introduction of Sohawa in it. I hope the readers would like this little work.

Raja M.Asif Khan

Foreword

I, translated and compiled this booklet on the request of Mr. Raja M.Asif Khan. However,it was my pleasure that I got an oppertunity to write some words about a well known personality belonging to Potohar land. The basic record was collected from Late Raja Kafayat Ali Khan, and I too added and recollected the matter.

Raja M. Asif Khan comes of a respectable Family. It is said that greatness is thrustud upon some and some are born great, and no doubt that he is born great. He is associated with politics as his ancestors and had been the Chairman of Sohawa Town. He is an honest, bold and frank and really a meritorious person, graceful in figure, sweet tempered and man of manners. His all qualities can't

be conveyed in words.

He hates to make vague promises and believe in truth and social welfare. He wished to bring out this booklet in order to bring this historical territory into light and especially to admire Mr. I.K Gujral as his ancestors had contact in past during the times of united and undivided Punjab. He knows the reality that the inhabitants of this area, who were forced by the situations to migrate, still remember their cities, villages, homes, streets, wells, fields, playgrounds, and people with wet, watery eyes.

"These are the days when Birds come back-

A very few-a Bird or two-

To take a backward look."

(Emily)

I hope that this booklet will be accepted and you will kindly, ignore our mistakes during translation or composing.

Anjum Sultan Shahbaz

He laid the earth for His creatures, with all its fruits and blossom-bearing palm, chaff-covered grain and scented herbs. Which of your Lord's blessings would you deny?(Al-Quran)



Give alms on the path of God, and let not your hands cast you into destruction; but do good, for God loveth those who do good; and accomplish the pilgrimage and the visit to God: but if ye be besieged, then send what is easiest as an offering.

(Saying Of the Prophet PBUH)



Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not

covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (**Hazrat Moses**)



Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (**Jesus Christ**)



This is mine, that is another's, such reckonings are for the narrow-minded. For the noble-hearted, the whole world is one family.

(From the Mahabhartha)



An enemy can hurt an enemy, and a man who hates can harm another man; but a man's own mind, if wrongly directed, can do him a far greater harm. A father or a mother, or a relative, can indeed do good to a man; but his own right-directed mind can do to him a far greater good.

(Mahatama Buddha)

Confucius said: "A young man's duty is to be filial to his parents at home and respectful to his elders abroad, to be circumspect and truthful, and, while overflowing with love for all men, to associate himself with humanity (ren). If, when all that is done, he has any energy to spare, then let him study the polite arts." [I:6]



A few words

Pari Darveza, a beautiful village of Potohar Plateau, is famous for its highly admired celebrities. This simple village is not only a center of the Potohar culture but also a consummate picture of the ancient times. It is alive witness of the great rise and fall of the time and people. Once a majority of Muslims along with non-Muslim minorities, such as Kashataries and Sikhs, inhabited here.

Potohar is the home of different tribes and clans. These tribes entered here through the mountain ranges of Hindu Kush. Chandra Gupta Mauria, a well known Indian ruler in history, belonged to the famous city of Rawalpindi. The ancient traditions show that the religious book of Hindus, Rig Veda and the book of the fire-worshippers "

Ousta" were compiled in this territory.

Alexander the great and brave Maharaja " Porous" faced each other on the bank of river Jhelum and added some more and new chapters in the history. Alexander was wounded during the battle. These wounds caused his death, while he was returning to his homeland.

The first university known in the world was established at Taxila and was called the Sanskrit Buddhist University.

Encyclopedia speaks about Taxila as under:

"Taxila, also known as Takshasila, important, ancient cultural and trade center and seat of learning, the capital of the famed region of Gandhara in the northwest of the Indian subcontinent. Located in present-day Pakistan, Taxila stood on the major trade route from the northeast of India. Taxila had links to Southeast Asia and China, via Madhura and Ujjain in northern central India, through Gandhara to Persia and Greece. During its history, it came under Persian and Greek control, as well as that of the Maurya dynasty and the Kushanas. The Mauryas facilitated trade by building a major road between Taxila

and their capital in Pataliputra in northeast India. The city was thus a meeting point of Eastern and Western cultures and attracted many artisans from northern India, who mingled with Greeks and Persians. In Taxila, silks from China, diverted from the Silk Route, cotton, sandalwood, and precious stones all changed hands. Taxila was also a great center for learning, where the study of the Vedas, the Buddhist sutras, and the sciences flourished, especially during the Kushana period (1st to 3rd century AD). It declined in importance after the coming of the White Huns in the 5th century"

The Indian legends Ram Chandra, Seeta and Lakshman also lived at Saidpur, a countryside. There story in short is as under:

"Rama, Hindu deity worshiped throughout India as the seventh incarnation of Vishnu. Rama is the central figure of the Sanskrit epic poem the Ramayana and represents the ideal hero. His story probably originated in oral folk narratives about a prince of the Indian state of Kosala. Although Rama is a secular hero in the central part of the epic, in the first and sixth books he is depicted as an

incarnation of Vishnu who comes to earth to kill the demon king Ravana."

The sacred spring of Katas (or Katas Raaj) still exists in Chakwal.

Panja Sahib, another holy place of Sikhs, is situated near the city of Hassan Abdal. Chankia, a famous politician, also belonged to Taxila.

Famous mathematician Paneni also belonged to this territory. Gandhara art was introduced here. A new message of hope and cure was started and spread, from the peak of Tilla, the hill of yogis. The tomb of Shahab Ud Din Muhammad Ghouri, a great Muslim ruler and invader, lies at Dhamiak near Sohawa.

Rohtas, a great fort and master piece of Suri dynasty, still can be visited near Dina , a developing city in the district of Jhelum, situated on G.T road.

Sohawa

We see the footprints of Greek, Egyptian, Sumiri, hun, Parthian, Iranian and Arian in this territory. A great number of the nations from central Asia chose it as homeland. The ancient trade route linked it with Iran, Arab and even to the Europe.

Town of Sohawa was formed just on this old old trade route. A tradition shows that the former village was founded by a Hindu tribe, "Sootha", beneath the hills of Nili. Afterwards, the inhabitants moved to the present place. The ancient things of those times such as utensils, iron pieces and stone made things, are still being discovered near Akra Mohra, a new village near the ruins of old Sohawa,

Khokhars founded the new village but the revolutionary time scattered them and some other tribes occupied the village. This area was the part of Pargana Da'n Gali during Mughal rule and was called Tappa Pabbi. Pabbi is a narrow strip of land from Santoti to Sugial, three miles in width and 13 miles in length. The area consists, of beautiful hills, winding streams and deep caverns. Urial, beautiful wild animal resembling deer, is found here. Tarraki is famous for providing stones for buildings. These stones had been used in the Rohtas fort Jhelum and Badshahi mosque Lahore.

Nili range ends near a village Mehr Quli Chohan. The scenery is exemplary and a water tank constructed by Sardar Jalal Khan is known as " Sar Jalal". The tank still exists and attracts the visitors. A beautiful tiny mosque also exists and Sardar Jalal Khan's sister, Lady Mango, built it. A tomb is of great importance and there in it is the grave of a saint, named Hazrat Shah Jehan Chishti.

The tomb of Shahab Ud Din Ghouri, a beautiful mosque and a newly built rest house are situated nearby. A Railway line from Lahore to Rawalpindi was completed

in 1884.

In 1889, a railway station was built at Sohawa. The town has grown into a city and has a police station, Tehsil Office, court, Degree College (established on 25 May 1988) and a hospital.

The railway track formed a water pond, which increased the beauty and splendor of the city. Another water pond is possessed by Fisheries Department and is in front of the Degree College. Two rest houses were established in the area, one at Tibbi Syedan and the second at Gurrah Utam Singh.

The city is 1428 feet high above the sea level and is divided into two police stations, Sohawa and Domeli. Sohawa consists of four Union Councils while Domeli has five. Sohawa was declared as Union Council in 1960 and Raja Muhammad Naseer Khan became its first chairman. In 1987 it was declared as Town committee and Raja Muhammad Asif Khan son of Raja Muhammad Naseer Khan was chosen as its chairman. On third May 1990, the town became the subdivision of the District Jhelum.

Introduction

Pari Darveza, the ancestral village of Mr. Inder Kumar Gujral, Former Prime Minister of India, is situated at the distance of 23 Kilometres southwards from Tehsil headquarter Sohawa, while its distance from Jhelum city is 53 Kilometres northwards. One can approach it via Chakwal road.

This village is in the territory called Pabbi. Pabbi means uneven land in abundance with torrents and bushes. The Pabbi consists of more than 85 villages. The area is 31 Km long and 2.5 Km in width.

The area had 153 Numbardars, 4 Zaildars, and 4 Ina'm Khwars,(The awarded ones), during The British rule.

The land is hard and stony. Water is rare and scarcely found.

The village lost its splendor, when the partition occurred and a majority of this village left it in 1947 and migrated to India.

Had I the Power to command
The wretched Earth I would demand
What Happen to the entrusted treasures
So precious, So rare like a diamond

Locatoion.

The village is located 3 km off Chakwal road. Daiwal, a village, is situated in the west. Bulbul Kalan is situated in the East and Mohra Kanial in the North.

To southward, two villages, Mohra Roshan and Gidral and hillocks of Nili can be seen.

Pari Darveza , was set up on hard rocks and this is why it began to be called as 'Pari' ,the rock , but afterwards its inhabitants moved a little and founded a new village but the word 'Pari' remained the firm part of the name of the village.

During the reign of Ahmad Shah Durrani, Darvez Khan and Darya Khan Afghan inhabited the village as its heirs and 'Pari' turned as 'Pari Darveza'. Darvez Khan had no offspring but Darya Khan had his descendants, however, the village took its name after Darvez Khan.

The time brought more changes, Afghans scattered away and later some other tribes entered the village as, Gakhars, Bugials, Bains and Kanial. When Sardar Jai Singh and Sardar Makh singh resided here, people from different occupations came and housed here. The sikh chiefs built a small fort, which was destroyed later on and its ruins are still visible, a few houses are known as " Qila Mohalla(fort)".

A beautiful water tank was built by the mother of Sardar Jai Singh and got the name of " Tank of the old lady".

Siddique Sooraj, a poet belonging to Dina, told me that there were a number of small and big water tanks around the village but gradually dried up and changed into ruins. He also has a contact to this village through his ancestors and had observed the area well. Adding some

more information he told me that there were a few palm trees near the water tank of the old lady, which were planted by the camel caravans, encamped often about hundred yards away from this tank.

Area and Population

During Mughal dynasty its total cultivating, inhabitation and barren area was one Asaami and six qalbas.(270 Ghumaon=2160 canals= 11 Acers)while according to the revenue record of 1901 its area was 1681 Ghumaon,(560 Acres). Then Cultivating Area was about 239 Acers and 321 acers was inhabited and barren area.

Census report of 1911 shows 1019 population strength living in this very village. The landowners mostly consisted of Gakhars, Kashataries and Gujrals. According to the land management report of 1940 the total revenue of this village was 958 Rupees.

Villagers of the surrounding areas used to come in the village market in order to sell or buy goods.

Cobblers, inhabited here in great number. Different branches of Kashataries also confined themselves here.

Some of them were associated with business of interest, a fixed charge for borrowing money, usually a particular percentage of the amount borrowed. They used to provide money on interest to the landowners and farmers. Thus mortgage made them landowners according the rules. They also bought the lands for cultivation or as their property.

Among these land owners, the Sikh family of the village Khalisa Andan, Bakhshi of Bishandour and Gujrals Kashatrie of Qila Pari Darveza are notable.

According to the tradition of " Shahaan-e-Gujar" by Maulvi Abdul Malik Khourvi, the Gujrals belonged to Bhatti Rajput. Their ancestor, Kanu, became orphan at early age and was brought up by a Gujar family, so his offspring got the title of 'Gujral'

Besides Gujrals the other Kashatrie families also had been living at Pari Darveza. The descendants of Anaar Singh, Bhagwan Singh and Boota are included them. From the offspring of Anaar Singh, Boota Singh, Tarpal Singh, Langar Singh, Nehal Singh Sham Singh and Paraim Singh are notable.

Jawaee, praim's wife and three sons of Sawan Singh,

named Ratab Singh, Sundar Singh, and Lakhmidass were alive till partition.

Bhagwan Singh had three sons, Ameer Singh, Gulab Singh and Jawahir Singh. Natha Sing son of Ameer singh, Waziran, Widow of Gulab Singh, Widow of Johda Singh Gouri and three sons of Natha Singh named Pareetam singh, Harbans Singh and Sohan Singh migrated after partition.

The Hindus and Sikhs were also found in other villages as Phulrey Syedan, Surgdhan, Khalisa Andan, khahrka and Bishandour .

During Sikh rule, Bakhshi Daulat Ram, Bakhshi Fateh Singh and Bakhsi Sadhu Ram were in the service of different sikh chiefs and as they have enough sources of income, they had built well looking and beautiful houses for their living. They also had lands around. Bakhshi Devraj, and his sons Bhimsen. Wazir Chand and Ameer chand were prominent persons of this area. Unfortunately they had no offspring. Deva Singh and Be-Anat Singh were famous Sahukars till partition. During the same period of time two other families of Khalisa Andan are noteable, one

the family of Choudhry Heera and second the family of Choudhry Hazari Lal.

Malik Lachman Narain got the village and lands of Surgdhan as reward of his services from sikh rulers but during the British rule both of the families were recognized as owners of the village and its lands. Numbardari, also was transferred to this family. Bhai Hans Raj was declared as 'Safaid Posh' for great services. Bhai Mohandass Kashtrie Bharwal had declared him Pir, the religious guide and curer and had many devotees. He had come from Amon Abad (Wazir Abad) after separating from his family. Sultan Muqarrab Khan Gakhar, the ruler of Potohar, granted this area as property to him. The area was a bushy forest and barren at that time. He recollected the right of ownership, his son Mohan dass succeeded him after his death and became his true successor, he continued the traditions set by his father. As he had no offspring, so after his death, his disciple not only got the seat but also became the owner of all the property.

Mohan Lal son of Dhayan Saroop also had no offspring, so after him, Bhai Roop Ram Kashtrie Bharwal

became his successor. Royzada Mohar Singh of Sohdara (Wazir Abad) got the seat and declared him as Gaddi Nasheen and got the possession of the whole property. Royzada Kahar Singh also left the mortal world in such position that he had no male child. His son-in-law Deewan Singh Kashatrie, came from Kohli Kountrila Gujar Khan and became the heir of the property. He could not manage or pay the land taxes and he left the land property to Bhoola Barahaman resident of the village kotehra in Kashmir state and he himself founded a new village southwards from Khalisa Andan, at about 1.5 km.

During the rule of Sardar Chitar Singh, ruler of Potohar, Jeewan and Murad sons of Hazro and Barkhurdar and Muhammad sons of Allah Yar Awan inhabited the village and thus it took its name as " Dhoke Mian Jeewan".

After the death of Bhai Jawahir singh, Moolraj became the owner and then the whole share reached to Duni Chand and he also got the Numbardari. At that time Bhai Malik singh and Bhai Sundardass were well to-do and notables.

The Population at village of Khokharka started since 1901

and Mehta Beli Ram was prominent Darbari, member of jury and had enough land. He had been awarded with appreciation certificates by the Govt. His son Mehta Amolak Ram was a landlord, Gardawar and member of district jury. He was respected equally by Hindus and Muslims for his noble and gentle manners. The other notable persons of that time were, Harnaam Singh, Khush Bakhat Singh, Mohan Lal son of Mathra, Ghumanda Singh, and Jaswant Singh.

Ladha Singh and Kahan Singh were the landowners of the village Bakrala, Kishan Singh of the village Phulrey Syedan, Sham Singh of the village Sadiali, Raja Singh of the village Bari Lass, while Hukam Singh and Sobha Singh had lands at the village Aral. Harsa Singh was Jamadar while his son Sujan Singh was PCS Officer Revenue . Avtar Singh son of Sujan Singh was Headmaster of Khalisa High School of Sukho. Sujan's second son Sohan Singh was an engineer, and Mohan Singh was a contractor in Queeta, (Bluchistan). Seeta Ram of Sehnsral was also among the well known persons.

Bakhshi Family of Bishandour had been living here for

three hundred years. Bakhshi Taik Chand, a former Kardar during Bhangi period and his son Bakhsh Dala Mal built a beautiful water tank at Bishandour. Bakhshi Taik Chand had six sons, Bakhshi Mehr Chand ,working Tousha Khana Lahore, Bakhshi Wazir Chand Kardar Amratsar, Bakhshi Ratan Chand Kardar Rohtas, and Bakhshi Raj Kiran was Deewan to Mahraja of Kashmir. Bakhshi Desrja and Bakhshi Bhagwandass were horse rider servant of the government. Bakhshi Fateh singh was a servant at Salt Market of Kala Bagh. The Bakhshi family had domesticate lands at Bishandour and Tandoi. Sujkha Nand got the possession of the land for few years but in 1860 the rights were recollected to the real owners.

Harnam Singh moved from Surgdhan to Sohawa and join the other tradesmen. Present Dhamial market was owned by him. The first Union Council office was set up in a building, owned by Khush Bakhat Singh and Seeta Ram in main Bazar.

Harnam Singh was the in charge of a sarai, (Restaurant) established by the British. He also provided the mules for army.

Most of the shops in main Bazar were owned by Deewan Singh. His son Jaswant Singh was a gentle guy and was fond of neat and precious robes.

Mohan Lal had a double-story house and well furnished house. Present Sheikh market and shops near school were owned by Mehta Beli Ram. He also owned the present beautiful building of Sheikh Umar Market. Syed Farman Ali Shah Market belonged to Mohan Singh and Ghumanda Singh, sons of Natha Singh.

Ravail Singh and his son Deewan singh were kind and had soft corner in the heart for poor. They used to help the poor and removed their problems.

Malik Singh and Bhai Sundardass were big property holders and belonged to rich family.

Harnam Singh, Ladha Singh of Bakrala, Deva Singh of Surgdhan, Sher Singh and Agha Singh of Bishandour provided the loans to the needy people of Sohawa on interest. The agreement was written on stamp papers and after three years the ratio of interest was renewed.

Utam Singh and Kahan Singh were prominent land holders of Phulrey Syedan. A Christian family also lived at

Sohawa and the descendants of Khushi Maseih Still live here. The Hindus and Sikhs had built the Bowlies in the center of the city for welfare and spiritual contentment of their hearts. The city had two temples of Sikhs and one of the Hindus. There was an ancient Eid-Gah Mosque, seems of the Mughal ages. The writings, more than 150 years old, were found on the walls, perhaps, left and printed by the travelers, who, had stayed here. In the rightly center of the city, a tomb lies, called the tomb of Bawa Nazar Hussain Shah. It has an interesting and mysterious story behind, that, once, some Pathans were carrying a corpse on camel back, they buried it here for some reason, after on the people gave a name to the tomb their self, however, it is unreal.

There were to Shamshan Ghats, where Hindus used to burn dead bodies, one was near the present hospital and the other was near the stream bank of Pakhwal. Till 1940 the traffic on G.T Road was found hardly.

Since the beginning of Sikh rule, Gakhars resided at the village Pari Darveza. Gamu Khan, Fazal Dad Khan, Faiz Talab Khan, Rusmat Khan got the lands for their

services and during British rule Raja Kafayat Ali became a Tehsildar. He served the Government during world war and got lands in canal area. His son Raja Anayt Ullah became Superintendent of Police and was respected for his fame and politeness. He was one of the richest persons of the area. Jamadar Boostan Khan was hospitable and well known for good deeds. Karam Khan and his son Saida Khan were approachable men.

Fazal Khan and his son Bahadur Ali Khan, from Sogial Family were Numbardars and it was their heritage as the process was being transferred through their ancestors.

In Pari Darveza, two nubardars were chosen, each from Gakhars and Bains. Later family was divided in three Dhokes.

Among the Muslim traders, Sheikh Muhammad Ismael and Haji Shah Wali of Khokharka, possessed high ranks and fame. During Sikh rule, Mahmood Khan of Khahrka Bangial was appointed as Muqaddam, and Babu Ahmad Khan and Qaim Din of the same village, were enrolled in the panel of District Jury.

Akra family from Mohra Akra and Panwar family from the villages of Jandot and Sehnsral were noteworthy and far-famed among the Muslim landowners of Pari Darveza and Sohawa and were known as the families of freedom-fighters. They had also political approaches and influences. They had granted with turbans of the honor and different titles of honor as, Zubdatul Akhwan, Frasit Unwan, Tahwarr Panah, Ezat Nishan, Iradat Nishan, Sardar Bahadur, Raees, and Khan Bahadur, during the times of Mughals, Sikhs and British.

Akra Mohra is a famouse village in Sohawa, was founded about 800 years ago by Roy Akram Khan, the ancestor of the Rajput Akra Family and the village took its name after him.

Waris Khan of Akra Mohra was appointed as General in Sikh Army. Khan Bahadur Bundu Khan, was a famous landowner of Akra Mohra and he played his effective role in Sikh-British war and in the revolution of 1849, when he was the Governor of Fort Sangni at Gujar Khan in Potohar. For these services and sacrifices for the homeland, the sikh rulers highly admired him and granted

him fifteen villages as Jagir, also rewarded him with the family title of Khan Bahadur.

When British had occupied the Punjab, in 1852, Mr. Arthur Brand Ruth, deprived the officers, freedom fighters and Jagirdars of their Jagirs, who had fought against British or had supported the Sikh Army against British invasion. Khan Bahadur Raja Bundu Khan also had to face the same situation and his Jagir was taken by the British, however, his descendants, got the canal Jagir for that jagir and recollected the family title of the Khan Bahadur, from the Governor Punjab, while he held a court at Rohtas Fort in 1870. he also appointed them as Provincial Darbari. Raees Sharaf Ali Khan, was also appointed as the Karadar of the area and was awarded with family title of Raees. He also got the canal lands in the district of Loyalpur, Punjab.

During British rule Khan Bahadur Raja Muhammad Akram Khan,(Raja Asif Khan's brother) was elected as Member of United Punjab Assembly. He was also Chairman Municipal Committee Jhelum and was granted the title of Khan Bahadur in 1930.

He was an ICS Officer, Honrary Captain, and in

1937 was elected as the Member Punjab Legislative Assembly (MLA)(United Punjab). He was member of Punjab and Indian Chiefs association.

Raja Muhammad Naseer Khan, Member of Jury, District, Divisional and Provincial Darbari/ Kursi Nasheen, became the first unopposed chairman of Tehsil Council Jhelum and Union Council Sohawa in 1960. He also took part in the Provincial elections from Loyalpur.

In 1987 Raja Muhammad Asif Khan was chosen the first chairman of Sohawa Municipality and Chairman of Arbitration and Conciliation Court. He remained unchallenged and unopposed. He took part in elections for three times and achieved the most votes ever recorded in the history of Sohawa. He was appointed as Justice of Peace by the special orders of the Governor Punjab. Raja Muhammad Khalid Khan was elected Member Punjab Assembly (M.P.A) for three times and also became Provincial Labor Minister in the cabinet of Chief Minister Ghulam Haidar Waeen.

Choudhry Shahbaz Khan, from Panwar family of Jandot and Sehnsral was appointed as Governor for

Northern Punjab, after him Najabat Ali Khan Ina'am Khwar, Walayat Ali Khan Zaildar, Muhammad Afzal Khan and Anayat Ali Khan from Jandot and Pari Circle remained Zaildars. They also remained Member of District Board for 24 years. He was also landowner voter in central Assembly. This family remained prominent and dominant throughout all the times and had high rank among landowner families of Potohar.

Choudhry Muhammad Rafi and Mehnda, Bahadur Ali, were notable Jagirdars during Sikh rule, belonged to Mohra Choudhrian Sohawa.

Choudhry Muhammad Fazal from village Doonghi, Anayta Ullah Khan Gakhar from Pari Darveza, Muhammad Hassan Khan from Khariot and Abu Zar Khan Badhal from Surgdhan were well known and far-famed landowners of the area.

Muhammad Afzal Khan of Surgdhan, Muhammad Aslam Khan Bakralla, Nadir Khan Ina'm Khwar of Akra Mohra, and Shah Nawaz Khan of Sehnsral were among the prominent Zaildars. Later on Muhammd Shuja Khan was elected as Member of the District Council.

From other occupational families and artisans from Qila Pari Darveza the descendants of Muhammad Yar, as Qadir Bakhsh, Karam, Fazal, Fateh Ali, Waris and Akbar are notable. Their descendants still inhabit the village.

From the descendants of Bundu, wali, Dadu, Muhammad, Gheiba, Sajawal, Fazal, Karam Din, Gama, Waris, Imam Din, Jawan, Nathu, Shafi, Rafi, Anwar and Shehzad were notable and their offspring still exist here.

From mason family, the offspring of Karam Bakhsh dwelt the village till today. The poor have little, tiny and simple names. We find the names as Gama, Fatu, Salim, Sharaf, Fazal, Ismael, Imam Din, Waris, Nadir, Kalu, Bakhsh, Bahawal Din, and Muhammad Zaman, the offspring exists till to day.

From the second branch, the descendants of Sattar, were Karam Bakhsh, Murad Bakhsh, Gama, Neika, Boota, Jumma, Goudar, Karam Din, Muhammad Din, Noor Din, Muhammad Hussain, and Fazal Din. The descendants of Faiz Tailor were Nizam Din, Imam Din and Doust. The all families have their representatives till to day.

Introduction of Gujrals Of Pari Darveza

Arfani Shah, first to came here, was well known and well to do person, had three sons Suba Singh, Kunhuiya Mal and Harsuhai.

Harsuhai.

Harsuhai called Choudhry and was a strong man during Sikh rule. He had a son Ram Jawaya. His grandson Lakhmedass Shah was also a famous Sahukar , the loan provider. He got enough property through this business. He was District Darbari and Kursi Nasheen. He also bought valuable land property at Sohawa town and in Jhelum city. He had the rights of proper ownership. Lakhmidass was

murdered by robbers while protesting against robbery. He had three sons , who were educated in Great Britain. Their name were Dr. Kirpa Ram, Shiv Ram and Naraindass.

Kunhuiya Mal

Kunhuiya Mal had two sons, Gurdut Singh and Gurdyal Singh, they were business rival of Lakhmedass. Ragu Naath son of Gurdut singh was also a gentleman but was not educated properly. At the occasion of partition his grandson Manuk Ram was here. His father's name was Kati Ram. Manuk Ram's son was Basant Ram and his is Ved Parkash.

Gordyal had three sons, Lekhraj and Lakhmidass both remained offspring less but the third Hira Nand had descendant. Moti Chand, Manuk Chand, and Lal Chand were present during partition. Lal Chand had a son Baraham Dutt, while Manuk Chand had two sons Jagdish Chander and Krishan Chander. Jagdish Chander has a son Sanjay and daughter Anuradha. Krishan Chander's offspring is Suman, Sarla, Geeta and Alok.

Suba Singh

Third son of Arfani Shah Suba Singh had a only son Mool Raj who also had four sons, Lala Gian Chand, Contractor, Ram Jawaya, Duni Chand and Hamraj. Hamraj had a daughter and Ram Jawaya had two sons Lakhan Chand and Dewan Chand.

Lala Gian Chand far-famed contractor was a gentleman. He had established a hospital at Pari Darveza on his own behalf. The treatment was free for all and the expenses were provided by himself. He was long-familiar for his public services and the welfare of the common people. His son Vidya Dhar married to Vinita Talwar and had a son Vijay Kumar and four daughters Kushla Sehgal, Kirti Parashar, Medha Julota and Eeda Chopra.

Vijay Kumar again had two daughters, Vimla married to Dharmbir Talwar and Shakti married to Pran Sikand.

Duni Chand Gujral

Duni Chand had three sons, Ram Narain, Lala Avtar Narain and Narsing Narain.

Ram Narain

His house was at Pari Darveza , and had five sons from his three wives. The names of his sons are Onkar Narain, Jagdish Narain, Karam Narain, Rajinder Narain and Satpal.

Narsing Narain

Narsing Narain had four sons Karam Vir, Sudesh, Dharamvir and Ratnavir all married and have descendants. Karam Vir has Nitin and Rachna.

Sudehs has Komal, Kiran and Meena. Dharamvir has Ashish and Vaishali. The offspring of Ratnavir is Dheeraj, Dharindra and Archana.

Lala Avtar Narain Gujral

Lala Avtar Narain started his practice as Advocate at Jhelum. He was associated with Congress, and took part in political activities. He was also famous and respected for social work and being an able advocate. He was one of the seven graduates of Sohawa in 1935. He was chosen the President of Congress for District Jhelum and was among

the high ranked political personalities in Punjab. He remained with this party till partition and after on. The sub-continent was divided into to sovereign countries of Pakistan and Bharat, the majority of the Hindus migrated from Pakistan to Bharat and so did Lala Avtar Narain Gujral and migrated to India.

In his offspring are two sons, Mr. Inder Kumar Gujral and Satish Gujral, and two daughters Uma Nanda and Sunita Judge.

Satish Gujral

Satish was married to Kiran and has Mohit, Alpana and Raseel. Mohit got married to Freoz and has a son Arman and a daughter Alaya.

Alpana got married to Vikram Chopra and have a son Manav and a daughter Vivan.

Raseel got married to Navin Ansal and has two son Akarash and Iman.

Uma Nanda

She was married to Kishan Lal Nanda and has a son Arvind and he also has two sons, Viraj and Arhan.

Sunita Judge

Married to B.S judge and has Amit, Payal Vaswani and Bindiya Jain. Payal got married Sanjay Vaswani and has a daughter Nandita.

Inder Kumar Gujral

Inder Kumar Gujral was born in Jhelum (undivided Punjab) on 4 december,1919. He got education from Govt. High School Jhelum, F.C College Lahore and some other institutions. A hall still,exists, after his name at High School Jhelum.

His educational degrees include an M.A.,B.com, Ph.D.and D. Litt.(Hons. Causa).Hailing from a family of freedom fighters,he himself became actively involved in the freedom struggle and was jailed in 1942 for his participation in the Quit India Movement.

From 1959 to 1964 he was vice-president of the municipal council of New Delhi. He has been a member of parliament from 1964 to 1976, 1989 to 1991 and again from 1992 onwards .His ministerial portfolios from 1967 to 1976 included information and Broadcasting communications,

works and Housing , and planning . He served as India's Ambassador to the soviet union from 1976 to 1980, as the external affairs minister in 1989 -90 and again in June 1969 until he assumed charge as the twelfth prime minister of India on 21 April, 1997 after the resignation of Honorable H.E Mr. Dev Gowda. At this occasion and hearing the news of his Prime minister-ship, the people of Sohawa and Jhelum were overjoyed and very exited, the sweet was divided and people performed the, Punjabi Bhangra, a traditional dance with the beats of drums. There joy was for that he had been the son of Potohar.

The Encarta Encyclopedia relates the story of becoming his Prime Minister as under:

"The BJP won the most seats in parliament in the 1996 elections but failed to win a majority. Still, with the invitation of the president, the BJP formed a government under Prime Minister Atal Bihari Vajpayee. After 13 days in parliament, Vajpayee resigned when it became clear that he would not pass a confidence vote by the parliament. The leftist coalition United Front, which had the second highest number of parliamentary seats, formed a government

under Prime Minister H. D. Deve Gowda with the help of the Congress (I) Party and several smaller regional parties. Gowda's government, however, had only been in power for nine months when the Congress (I) withdrew its support, demanding Gowda's resignation. In order to avoid new elections, Gowda resigned and Inder Kumar Gujral, also of the United Front coalition, assumed the position of prime minister with support from Congress (I). Still, the Indian government remained shaky. In the fall of 1997, Gujral resigned when the Congress (I) once again pulled its support of the coalition, this time over differences relating to the investigation of Rajiv Gandhi's assassination."

Inder Kumar Gujral, stepped into politics, adopted the route of his father, and at last when he became the Prime Minister of Bharat, their dreams came true. The political journey was started from Jhelum and found its destination in Delhi. Later he resigned but again in 1998 he was elected the member of Indian Parliament.

Indian Prime Ministers

After India's independence from Britain in 1947, Jawaharlal Nehru became the first prime minister. The leader of the party with the largest number of seats in Parliament usually is given the first opportunity to form a government. The prime minister has executive level authority on a national level as head of the cabinet

1947-64	Jawaharlal Nehru	Congress
1964-66	Lal Bahadur Shastri	Congress
1966-77	Indira Gandhi	Congress (I)
1977-79	Morarji Desai	Janata
1979-80	Charan Singh	Janata/Lok Dal
1980-84	Indira Gandhi	Congress (I)

1984-89	Rajiv Gandhi	Congress (I)
1989-90	Viswanath Pratap Singh	Janata Dal
1990-91	Chandra Shekhar	Janata Dal (Socialist)
1991-96	P. V. Narasimha Rao	Congress (I)
1996	Atal Bihari Vajpayee	Bharatiya Janata Party
1996-97	H. D. Deve Gowda	Janata Dal
1997	Inder Kumal Gujral	Janata Dal
1998-	Atal Bihari Vajpayee	Bharatiya Janata Party
2004	Man Mohan Singh	

Mr. I.K Gujral

Inder Kumar Gujral got married to Mistress Shiela and got two sons Naresh and Vishal. Naresh married to Anjali Pandey and got two daughters Deeksha and Diva. Vishal Ragini Joshi and has a son named Anichya.

Mistress Shiela Gujral is well known for her literary work and taste. She is a famous poetess and her work has been Published and translated in different languages. She was also born in Punjab now in Pakistan, so she has friendly passions for the people of Punjab. She was interested in poetry since her childhood. Her sixteen books has been published including two Punjabi poetry books in Gormukhi Manuscript. Her poems depict the social attitudes and problems. She loves mankind and expresses her thoughts.

We can say that she is among original and demanding poets. She has pure experiences, creative thought, deep sympathy and hardworking spirit behind her literary work. As Emily has said:

Success is counted sweetest

By those who ne'er succeed.

To comprehend a nectar

Requires sorest need.

Mrs. Sheila Gujral has written a number of poems, to show the problems, faced by a common people. She also speaks high about the vague promises of the politicians, false politics, and the blaze of politics. She turns our attention towards a very serious and delicate problem, that how the common people is exploited by such un sincere politicians.

Slogan chain

He has the tact

To make us dance as a puppet

By wrapping tightly with

The sharp thread of slogans

And catching us by the golden
Net of the wealth in a cunning way
Has been showing such captivating
And entrancing tricks for many years
Misguides and inspire the common people
To revolt excites broils,
Makes them to quarrel as cocks
And offers tranquilizing, intoxicating drinks
He makes us to go round and round
As a moving top
If one finds illusion and discovers the reality
Struggles hard to break the trap
By tapping, stroking of hands and feet
Tries to walk out,
Is imprisoned with the accuse of rebel
The story is being repeated for a many years
And the helpless, hollow, hopes
Had nothing to do,
Even the courtyard of hope is empty of
A faint expectation

SPEECH

Chosen from the speeches of Mr.I.K Gujral

The subject of peace and development must surely rate as one of the most critical issues of our times. Peace and development are the two sides of the same coin, for one cannot truly materialize without the other. The grim reality of the last fifty years, however, has been the both peace and development have been held hostage due to the Cold War. By its every nature, the Cold War cast relations between nations in an unreal and artificial framework. It also had the far more deleterious effect of putting back the development process in many nations by a generation, if not more.

Undoubtedly, the worst effects of this scheme of things were suffered by the developing nations, who were caught in conflicts that were not of their making. The main protagonists of the Cold War exercised not only military and political influence, but also controlled most of the economic and financial resources available. This control was used to reward those who fell in to line with the Cold War doctrine, and to deny those who did not. The development process in a number of countries suffered, not only because of a choking off of financial resources, but also because fruitful international cooperation was dependent to a certain extent on a benign international climate.

Fortunately, the Cold War is now over , and today , as we approach the dawn of the 21st century, there are new opportunities and new challenges before us. These challenges are complex; involving political; economic, social, environmental and demographic aspects. They are global in nature, and impinge on the well-being of all states. Whether it is inter-or intra -state conflict, economic crises caused by dipping foreign exchange reserves or rampant inflation, natural disasters or environmental degradation

and terrorism or fundamentalism, the harmonious interdependence of nations and an enlightened management of the coming challenges is necessary for the attainment of peace and development the world over. I hope I can provide some pointers on this subject as a practitioner of a school of diplomacy which believes that the quest for peace and development is inextricably linked, and is the very essence and objective of international relations.

For ages, peace, which signifies the absence of war, violence and conflict, and development, which is a state of economic and social well-being, have been fundamental aspirations of mankind. These aspirations have been realized by some of the peoples, some of the time. However, we remain frustrated in our attempts to achieve enduring and universal peace and harmony. A state of being characterized by freedom from want, hunger, illiteracy, disease and endemic poverty, continues to elude us.

The 20th century, which is coming to an end, provides a remarkable contrast in war and peace. If we have seen stellar progress and human achievement, we have

also seen degrading poverty, exploitation, and untold cruelty of man to his fellow human beings. We have seen two world wars, climaxing in the horrific use of nuclear weapons. The second half of the century was no better, as a prolonged cold war fed a number of smaller wars or proxy wars, and divided the world into competing spheres of influence. We also saw conflicts associated with de-colonization, and its legacy of territorial disputes and brutal civil wars fought out of personal hatreds, or on account of tribal and ethnic aggrandisement. Most of all, the last fifty years of this century were marked by the introduction of weapons of mass destruction, and a world held hostage by a few nuclear powers though a balance of terror. The post-cold war promise of peace, disarmament and a radical change in the psychology of competing military blocs, has been totally belied.

It is true that some intractable conflicts of the Cold war era, like those in Indo-China, are over. However, over fifty conflicts continue to rage even today, some of them putting on display man's basest instincts which we thought human civilization had suppressed in its evolution.

Moreover, the end of the Cold war has not really led to general and complete disarmament within a time-bound framework. Instead, we see a perpetuation and further refinement of weapons of mass destruction by those who possess them. A discriminatory agenda of non-proliferation is sought to be imposed on the rest of the world. What is most disconcerting is the fact that the mind-set of military alliances has not changed. The search for new enemies to justify huge military-industrial complexes and arms build-up goes on.

On the development side, the last fifty years have seen a dramatic improvement in the lives of people, brought about by generations of industrial, agricultural and technological revolutions and de-colonization. We have conquered diseases and epidemics, and innovations in communications and transport have enabled the horizons of our knowledge to expand exponentially. Urbanization has proceeded at an unprecedented pace, bringing about great shifts in population as well as in social mores and political organizations across the world. Globalization and the liberalization of the world economy, with the emphasis

on free enveloped by and contributing to these phenomena.

On the other side, there is a real crisis of development with the per capita income in over a hundred countries lower than what it was fifteen years ago. Today, 1.6 billion people are worse off than a decade ago, and 1.3 billion people live in absolute poverty. Inequities among and nations have magnified, with an estimated sixty percent of the world's population consigned to subsistence existence. By some estimates, the gap between developed and developing countries has tripled between 1960 and 1990. As we ponder over these issues, we must think whether this morally unacceptable situation can endure much longer. Is it economically sustainable, and, most important, what will the consequences of this social injustice spell for international stability?

It should be clear to us that peace and development are the indivisible life and soul of global society. They can flourish only in an atmosphere that is suffused with democratic norms and a spirit of justice. Let me, therefore, suggest what the so-called New world order should strive for as the organizing principles to ensure peace and

development, so that our next century is better blessed than this one. These, to my mind include, apart from democracy, a commitment to equity, fair-play, comprehensiveness, balance and the pursuit of enlightened self-interest.

Democracy should be a basic organizing principle, not only for national governance, but also international governance, if we are to effectively prevent war and ensure equitable growth and development. Cooperation among states should be directed towards fashioning a world order based on the principles of universality and non-discrimination. This would imply, for example, that decision-making on the issues of peace and development be more participative and not confined to a directorate of a few countries-whether the p-5 for peace-keeping or the G-7 for global economic policy-making. The international community of nations, as represented in the United Nations, must be enabled to have a voice on how the world is shaped politically, and in framing the rules of economic competition. Any marginalisation of developing countries from the mainstream of collective security and benefits of globalisation is likely to endanger both peace and

development.

In the post-Cold war period, we have seen that as economic interdependence has increased and the globe shrunk, there has been a progressive move towards seeking from developing countries concession which amount to surrendering aspects of sovereignty and autonomy of action. Their policies too are put under disproportionate scrutiny. Pandit Nehru had said at the dawn of our independence that "we want to cooperate in the fullest measure in any policy or programme laid down for the world's good, even though it might involve the surrender, in common with other countries, of any particular attribute of sovereignty, provided there is a common surrender all round."

So whether it is disarmament or non-proliferation, surveillance of economic policies by the International Monetary Fund(IMF) or a rolling back of protectionism, and undertaking structural adjustment, let us not have two different yardsticks or a class system standards should not be set for others by those who refuse to abide by those standards themselves. Instead, let the political, security and

economic architecture of a peaceful and prosperous world be such that there is not only an equitable distribution of responsibility and benefits according to the capacity and needs of countries, but also a sense of balance.

Peace can never be kept for long, nor the well-being of all people assured, if each country, society, corporation or individual adopts "me first" and "here-and-now" approach. It is only if an enlightened view of self-interest is taken and a medium to long-term perspective is brought into both security and economic policy-making in our countries, in multilateral institution, in the board rooms of economic actors that span the emerging global economy, that we are likely to have all round prosperity and well-being.

In politics, as in economics, comprehensiveness is a virtue. We cannot address only one aspect of the security equation, for example, conventional weapons, without addressing other aspects such as weapons of mass destruction, as part of our overall disarmament efforts. Similarly, we cannot have stockpiles of nuclear and other weapons being amassed by a few countries, whilst pursuing

the partial goals of the Nuclear Non-proliferation Treaty (NPT) and the Comprehensive Test Ban Treaty (CTBT). For, in effect, these latter goals conflict with those of general and complete disarmament in that they legitimize the holding and perfecting of nuclear weapons by the declared nuclear powers in perpetuity.

In the case of development too, an integrated view involving concessional resources, trade, investment, technology and a global macroeconomic policy framework conducive to development has to be taken. For this, it is important to strengthen and democratize all multilateral institution that promote cooperation on peace and development.

The definition of peace cannot exclude the concept of satisfaction of basic human needs-both material and spiritual, and of social justice and harmony. This is reflected in the growing emphasis and role of economic security in consideration of peace and conflict prevention, vis-à-vis the traditional factors determining security. Development thrives on peace and in turn creates a stake for countries involved to maintain peace. This is, in fact, no

inverse relationship between peace and development as is implied in the policies of some of the major technology holders who seek to restrict the transfer of high technology critical to development, on grounds of their likely so-called non-peaceful use, thus denying their legitimate use for peaceful purposes by the developing countries. It is therefore , important that all ad hoc export control regimes become universal, transparent and non-discriminatory treaties.

A global arms race has depleted resources available for development without really serving the cause of peace or security for any country in the long run. In fact, it has resulted in vested interests being created in the maintenance of tension in different parts of the globe. Not only is the development of scarce capital and material resources for this purpose disproportionately large, it involves a huge opportunity cost. Think of how many people and villages in developing countries could be provided drinking Water schools health care centers venture capital or shelter if even a fraction of what is being spent by the major powers on research and development of weapon systems and their

stockpiling were to be made available for development. disarmament would, therefore, yield a development dividend if the international community shows real will.

India has sought to further the objectives of peace and development in our region and in the world. We realize that peace is indivisible. In seeking to further peace in our region, we have sought to improve relations with all our neighbours and settle all outstanding issues in a peaceful manner through negotiations, a spirit of accommodation, and mutual trust. India has no desire to project its power beyond its borders. we seek peace in our region as well as the rest of the world, because that is what is right and just. we must be able to concentrate on the tasks of improving the just. we must be able to concentrate on the tasks of improving the living standards of our own people. we seek to build a progressive and economically vibrant India which will be an engine of the south asian region' s development. despite several pockets of instability in our region, India' s defence expenditure has been consistently falling in the past few years. by all internationally accepted parameters, our defence expenditure is perhaps the lowest

in the region and the size of the armed forces is just commensurate with requirement of defending our large borders. India has never been an aggressive power and it has never sought to provoke wars with its neighbours.

Our collective success on the twin path of peace and development depends on the cultivating what pandit Nehru called a "temper of peace", rather than a "temper of war" Today, we find that there is in some quarters a reluctance to shed the temper of war. In fact, we see the temper of war invading the economic arena to the detriment of healthy competition. This must change. I firmly believe that the vast majority of the people in every crime against humanity. To achieve peace and create the conditions for development, we have to inculcate that temper of peace that pandit spoke of. In ages long past, another great son of India, the Buddha, said that the only real victory was the one in which all were equally victorious and none defeated. In the world of today, the only world that humankind possesses, that is the only practical victory. Any other way will lead to disaster. It is this victory that we will have to strive for ensure the survival and future development of humanity.

Interview

Former Prime Minister of India Mr. I.K Gujral is sweet tempered and thoughtful leader. He is equally popular among the high gentry and common people. The all political and non-political groups respect him. A mass of his fans now can be seen in Pakistan after his recent visit. According to an observer, now, he can take part in elections from Pakistan. He can express his thoughts and ideas in impressive way. He has the ability to convince others without hurting their feelings.

He speaks gently and calmly. During his stay at Lahore he assured his sincerity to the hundreds of the people. We can say that his visit proved successful.

He in favor of the common passions of people, didn't

say to remove the "line" but boldly said, "Negotiations are not possible between Pakistan and India, putting the Kashmir aside".

He is thus first Indian intellectual who felt the alarming situation of Kashmir and replied obviously, to the journalists.

He is master over political conversations. He with great sincerity creates a friendly environment for the "Friendship" between Pakistan and India. No doubt, that first time a very perfect person is chosen to represent India's Government.

He said that the people of both countries should travel across the borders without the question of Visa. His diplomatic style seems new and shows that he is enough aware of the changed situations of sub-continent. Some other persons have said the same things in different tones. When he was at Lahore Mr. Muhammad Badar Munir interviewed him, which was published in daily Nawa-e-Waqt on 26 October 2004.

Badar Munir: - Honorable Mr. I.K Gujral what did you feel at Lahore, the cultural center of Pakistan.

Mr. I.K Gujral: You are right to say that Lahore is cultural centre of Pakistan. Its civilization rules all over the country, even, we, beyond the border, admire this place and people. I still feel the effects of the educational journey, which started from Jhelum to Lahore. I will admit that Lahore city has polished my abilities and I feel same freshness again, when I am here. Even Lahore has spread and we found here the people from whole sub-continent, but its nature and soul is un-changed and alive. Many cities on globe have been changed, their traditions are now the tales of the past but Lahore is as ever. The four wheel vehicles are running on the roads instead of Tongas. Five star hotels have been constructed but they all have the sweet fragrance of Lahore. Those moments are unforgettable in which people heard me with love and attention; I would like to meet the inhabitants of this city again and again.

Badar Munir: -You are always welcome, the doors of Lahore are opened for you and our hearts are filled with love for you. You and Mr. Lalu Parasad are two celebrities, which are mostly loved by Pakistanis.

Mr. I.K Gujral: Thanks so much.....but there are a lot of

people in India, who hate the war through out the world. There is no problem that could not be solved through talkses, negotiations, just and love. So we oppose the fighting. Pakistan and India have fought two wars but these wars didn't solve any problem. We see countless thorns here and there and we will have to pick them with our eye lashes.

In last century two countries from Europe, fought the worst wars and millions of the people were killed for the pleasure of gods of war. These wars turned into world wars and they affected the whole globe. These wars also prove that they are not the salvation of any problem but wars give birth to new horrible problems. These wars also show that mere religion is not the cause of unity as the fighting forces in these wars had the same religion. In fact, the greatest and fundamental problem of the man is economy. The people are saying that next war would be fought for waters. The over population and deadly weapon have lowered the surface of water on the globe.

Badar Munir: At this time I would like to know your thoughts about the relations and future situation between

both of the countries. I want to know that cold war is ending gradually, if you see any possibility of open war?

Mr. I.K Gujral: I am a political worker and our motto is to abstain from war and to solve the problems through peace talk. We want to solve the problem of common people and want to develop their villages and towns. Mere name of war makes me to tremble with fear. War is not good thing and it means that politics has been failed. We should finish the conflicts through talks. It is a china's quotation that, "the party which decides to use force during discussion is wrong, as it has defeated in the war of arguments". You can examine yourself that what did give the fighting at the time of freedom, and then two wars? We went two centuries backward. We could not create the trustful atmosphere between, which we are trying now and hope that our try will be succeeded. However, we can't show a time frame of success. It may take time but we will have to struggle with courage for the future. We will have to keep the example of Euro Union in minds. They reached here after harms and hate. They are now united and working for peace.

Badar Munir: You have discussed the issues between

Pakistan and India very clearly. You know that the Kashmir dispute is at the top of these issues. Do you think that present heads of India and Pakistan can solve the issue?

Mr. I.K Gujral: I will say with full responsibility that there is no other way now. If we didn't behave wisely then any incident may occur. The politicians of both countries understand the situation and they are looking for a peaceful way to meet this challenge. I have convinced Mr. Muhammad Nawaz Shrif during negotiations that we will have to sit around the table to solve our problems. We discussed a number of matters and options but then time slipped from our grip. I hope that present governments will be successful in solving these problems.

Badar Munir: Honorable Mr. I.K Gujral. During last 56 years during the negotiation process each time we were assured for success but each time we saw the destination at more distance and the conflicts more complicated. These negotiations seemed an obvious joke with the people. So, the people hardly will believe, our people think that the all struggle is for economy and the talk is started under the

pressure of Indian traders and industry owners. India has more than 687 products, while China has more than 1200 products. It is also thought that China's products are standard and better than Indian productions. India wants to compete with china in this field and seeks Pakistan as its strongest market, from where she can get more than 10 billion Dollars per year. What you will say about this?

Mr.I.K Gujral: These thoughts are the result of mistrust, I've already say that we will have to pick the thorns from our way with our eye lashes and we are doing the same thing. India has progressed in industry in South Asia and its products are according to the international standard and have great difference in price and for this we are sure that the countries of South Asia will achieve the benefit from the industrial development of India. India also developed in I.T Technology and wants to provide its fruit to other countries but the first thing is to build up the trust. Our people don't like the fighting, rather they want to give the gifts of peace and secure future to their descendants. I assure you that, Our, H.E Prime Minister, our Ministers, majority of the politician and people want to solve all the problems

peacefully.

Badar Munir: You've asked for the removal of ban from Visa policy and have demanded free traveling; will not this situation create the security risk? Even now when the visa is essential, the news and complaints about the terrorists are common. Don't you think so that after the ban the terrorist can set up the new net-works? The experiences show that criminals take the most advantage of the facilities.

Mr.I.K Gujral: May you right for your worry, but we can't ignore the welfare of masses for the fear of few criminals. The criminals don't use the legal process for traveling and proscription affects the common people.

Badar Munir: here getting benefit of your broadness I want to discuss a very important matter with you. I mean, what you will say about the alarming situation between Muslims, other minorities and Hindus in India. I just want to know your opinion.

Mr. I.K Gujral: your question's first part is about the political, social, and economic difference between the Muslims and Majority. I will say obviously that Hindus are majority and in the situation of poverty. The Muslims are

recognized as equal citizens in Indian Constitution and they are enjoying the same rights as Hindus are.

Few Samples from correspondance

November 5, 2005

My Dear Raja Sahib

I was deeply touched by your kind gesture in coming all the way to Lahore with your children to meet me. You have indeed done a great deal to strengthen our family bonds. You had also loaded me with mementoes that remind of my ancestral village.

Soon after my return from Lahore, I had to go to Europe but on my return I developed a minor ailment. I'm all right now.

With warm regards and good wishes.

Yours sincerely

I.K Gujral.

October 4, 2004

My Dear Raja Sahib

Thanks very much for your kind invitation to Sohawa, Unfortunately, it will not be possible for me go beyond Lahore this time due to pressure of engagements here. All the same I have kept your kind invitation in mind and I'm sure by the end of this year, I , will be able to come to Pakistan again with my family. My children are very keen to visit our ancestral village.

Yours sincerely

I.K Gujral.

